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THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

Cut it down; why cumbereth it the ground?
St. Luke 13:7

Crossroads

A MAGAZINE OF

Town and Country Life

The Official Organ of the Rural Workers Fellowship

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Contents

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Cut It Down; It Cumbereth the Ground

The Church—A Community Resource, Rev. Ross W. Baley

Farmers Subsidizing America Dana C. Jennings 1

Division Doings 1

Brasica Moratumque 1

What Do Episcopal Priests Do on Sunday Nights? 1

Reforming the Reformed — Monica Furlong 1

PRAYER CYCLE

Preaching Is Flame: The Homiletical Message of George Craig Stewart, Charles G. Hamilton 2

Welcome to our Fellowship 3

The Moving Finger Writes 3

National Council of Churches 3

Book Reviews 3

From Other Communions: New Four Year Empasis 3

M.R.F. Memorials — Rev. Ralph L. Williamson 3

Grow or Die 4

A Message from the Methodist R. W. Fellowship 4

The Music of the Gospel: A Hymn a Month 4

Mississippi Country Church Institute 4

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Cut it Down; It Cumbereth the Ground

HE parable of our Lord recorded in the thirteenth chapter of St. Luke teaches that every institution is entitled to an opportunity to e if it can grow. Our Lord also gave the unerring conclusion that any stitution which fails to fulfill its purpose should be eliminated.

Some score of years ago a conscientous rector of a church in a very rge metropolis proposed that his church close its doors, rather than aste money to continue services for a handful, and let a church nearby hich was overcrowded use the building. They got rid of the rector stead of the church.

Too many churches which should be cut down are still cumbering the round. One so-called church whose five members refused to have gular services or to pay five dollars a year to the diocese was dropped om the list of churches, but it promptly joined another diocese and ntinued its cheap religion. Lives of young ministers have been squander- l on churches which have had no births in twenty years, for pretense d face and stingy cheapness. Churches which have given less than a ndred dollars a year are still allowed to have services and are not en reprimanded for their meanness. Churches which have had a zen rectors in twenty-five years are allowed to continue the rotation. here have even been churches which have become centers of alcoholism d immorality but which were not closed. One major denomination ported a hundred churches of size in one state which did not receive ne member in a whole year. They need to be cut down, along with the ousands of churches maintained for handfuls who preserve sectarian ride and loyal prestige. Churches that are too big need to be whittled wn to size, to give the members opportunities for work and fellowship.

There are numerous so-called colleges which need to be closed. Some ve unaccredited fourth-rate education to handful of students for a couple thousand dollars each and are boycotted by community and clergy, t still exist. Millions of dollars seriously needed for the work of od is wasted on institutions which do not educate. There are colleges hich exist only to give publicity to preening presidents, salaries to upid teachers and graft to trustees and other hangers-on. Students are indled out of a real education, but they do learn cheating, thieving, coholism and immorality, covered by a blanket of dictatorship. If urch members knew what goes on at many of their institutions—and e have less of them than most communions—they would close them once. Cut them down. But if they were cut down, how would those ho profit from them take the cash and let the credits go? A department airman at a midwestern university writes that some colleges do not ait to be saved; the party line of the front office blocks any intellectual tivity. Another professor writes of two colleges where administrative

tyranny, organized cheating and compulsory passing of incompetents ar the standard, where students are taught by the demoralized under th incompetent, and from a curriculum which shuns knowledge. How ca there be education in such an institution? Cut it down.

There are organizations in every community, rural, town, or cit which have outlived their usefulness and need to be cut down. Most o us have belonged to such at some time. Many of our communities hav such useless decayed limbs. Some of our parishes and missions hav such obsolete organizations. Any town and country minister can ad to this list and this story. Cut it down!

There are whole denominations which no longer fulfill their origina worthy purpose and which need to join some living church. There i no monopoly of truth, and Jesus saw nothing in society worth the com promise of truth. As an editorial in the *Witness* noted, "Our Lord woul have been struck dumb with horror at the suggestion that anything re motely resembling the church of today was likely to come out of h teaching. To quit yaking for a month about apostolic succession, Henr 8th, buz groups, and what is wrong with other churches might make u realize the major problems of our day and how little we are doing abou them." Cut it down, is the word of Christ.

—oOo—

A SERVICE FOR SMALL CHURCH SCHOOLS

"The Small Church School Bulletin" is designed and written fo you who are clergy, lay leaders, and teachers. It will help you utilize you advantages and keep your expenses to a minimum.

The National Department of Christian Education is aware of the specia needs in small church schools and has spent many months in working on program to give concrete help. The publication of the Small Churc School Bulletin is the first step in the whole program.

The aims of this quarterly bulletin are to help you: in teacher training in working more effectively with your present curriculum materials an in enabling you to share your experiences with others who are responsibl for small church schools.

A brochure describing the bulletin has been sent to every clergyman Additional copies are available from diocesan Department of Christia Education and from The Seabury Press, 1 Fawcett Place, Greenwich Connecticut.

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Small Church Schools Conference

The publication of curriculum materials for small group-graded churc schools will not solve all of the problems these schools face. Curriculu materials at best are only tools. They have to be used by people who liv and work within the unique setting of a local parish or mission.

Realizing this, several dioceses have been working to mobilize an evaluate the educational opportunities found in small places.

THE CHURCH—A Community Resource

Very Rev. W. Ross Baley *

* *From an address at the annual meeting of the Council of the Southn Mountains, Inc., Gatlinburg, Tenn., Feb. 24-27, 1960. Ross Baley is ean of the Southwestern Convocation of the Diocese of West Virginia d Vicar of the Keystone-Avondale-War Mission Field.*

UCH is being said these days about "Community Resources." A re-statement of the definitions of these terms could be as follows:

Community — a White House Conference on Rural Education defines this way: "a village or town and the surrounding open country it rves in which the people have strong common interests, are primarily pendent upon each other for social contacts and among themselves rry on the chief activities of every day life."

Resource — the dictionary says: "that to which one resorts or on nich one depends for supply or support; means of overcoming a fficulty.

How does the Church fit into these definitions? We all know that e church fits into the Community. As we travel we can see from distance the spires of churches along the route we have chosen.

But can you classify the Church as a "Resource"? Think again about e definition: "that to which one resorts or on which one depends for pply or support — means of overcoming a defficulty." Can we fit the nurch into this definition?

It seems evident that the Church itself is not a resource, nor can it er be one. Religion is the resource; the Church is the symbol of that source. Going a little deeper, we find that the fundamental resource any community is The Ten Commandments and the New Testament mmary of the Law. With this as our base line, we can see the successl community utilizing its physical and natural resources in relationship its use of the Commandments and the Summary of the Law. In other ords, it means going to the source of supply and support to carry out ir objectives in community betterment. With understanding we can id a core of concerned persons, who can, together, overcome comunity difficulties.

Keeping in mind, then, that the Church as we know it is the symbol our religion, let us now study her possibilities as a "Resource."

The Church

All human nature and anything that affects human living is the busiss of the Church and only to the extent that she ministers to the aterial welfare of the community will she have the ultimate opportunity minister to its souls.

In the rural community, and especially in our mountain areas, the nurch has an intimate and inescapable contact with community life at

all points. Because the organization is similar and simpler than in th cities, the Church stands out as one of the social institutions; either fo or against, or indifferent to the issues that arise. Whether the Churc likes it or not, the community expects it to cooperate with constructiv movements, pass judgment on ideas and programs, take the lead wher there is no other agency to do so, and in all things give a leadership abov and beyond that which the secular world as such can give. The Churc may refuse to accept this responsibility, but her life will be greatly af fected by her refusal.

By taking an interest in the various forms of community betterme the Church can encourage and help the secular agencies. Because th Church should be concerned with the betterment of man's physical in tellectual and social being, it should never take the "Let John do it attitude towards Governmental agencies, but should remain apart from but ready to cooperate with these agencies.

The Church should be ready to place at the disposal of communit organizations its physical plant. There is always a need for a com munity meeting place with an atmosphere of decency; this the Churc can provide in its parish hall and social rooms. Churches within community should be cooperating agencies and not competing denomina tions. If religion is the basic resource of a community, how can com munity leaders expect to develop their resources if at the heart there i dissention through competition, instead of Christian cooperation? Bea in mind that this is not advocating Church unity or the formation o community churches. It is merely stating a Christian principle "Hov can we love God whom we have not seen, when we do not love ou brother, whom we have seen?"

The Church stands for and teaches the "Fatherhood of God and th Brotherhood of Man," but as Peter Day in his new book "Saints o Main Street" so aptly puts it, we are concerned with increasing denomina tionally, financially, physically, and socially, but little though is give to growing Christlife. Of course, everyone says: "That doesn't appl to my Church." Maybe not, but self-examination and evaluation shoul be made by each congregation at stated intervals to find out if they ar truly carrying out the "business" of the Church by being concerned wit the human needs within the community.

THE CLERGY

We have been looking at the Church and its place in the community just as we would look at any business establishment or industry that ha become a part of our daily lives. In the same critical manner, we mus look at the general manager of the plants, the clergyman. He ma be a rabbi, a priest, or a minister, and if we believe that the Church i a symbol of the fundamental resource of the community this leader o the Church has a major part to play in the development of the com munity as a whole. Let us do a job analysis on the clergyman.

He should be a person who knows that there is no sharp distinctio

etween the religious and the secular. As Father Palmer puts it: "He not a 'lover of souls' only. He loves people — Body, mind, and oul, and is just as anxious about their bodily well-being, their intelectual and cultural improvement as about the salvation of their souls. his is the Gospel of Christ, and it is the teaching of the Church. All fe is to be lifted up and offered to God in Christ."

He should be a person dedicated to his work in the area to which he called, not a person believing that this work is only a stepping stone a larger parish or a great city church. His is a timeless job, one that nay be completed in a year, or it may take a lifetime. Only God in His nfinite wisdom can set the limit on the rural ministers' tenure of office.

He should be able to communicate to the community at large and particularly to the church members. The use of understandable language eems to be a lost art, but if the clergyman is to help people of the ommunity to a better way of life he must speak a language that they an understand. Most people are aware that the clergyman has received good education; he does not need to advertise the fact by the use of ig words. As the lady said when asked how she liked her new minister: I don't really know, he's invisible six days and incomprehensible the eventh!"

He should be courageous enough to preach on social issues, exposing ocal corruption, not that of Sodom, New York or Hollywood. The comng election should be of importance and he should not hesitate to speak o his people about sub-standard housing, better schools, income tax eturns and other timely issues. The story of the building of Solomon's emple can do little to change the heart of a man bent on renting a hack to a poor family.

He should feel that he is as much a servant of the people as the mayor r the police chief, not just a denominational figurehead. Too often he clergyman feels, or is made to feel by his people, that he is their ole possession, a sort of family vicar, whereas he has been ordained by is denomination for the work of God. He should keep this view ever efore him as he walks among the people of the community. His evening xamination should be "Have I truly represented God in my work this ay?" He will be known in the Book of Life by the number of persons e has helped to become Christians, not by the numbers he added to is particular denomination.

He should be accessible to the community. Regular office hours are necessary part of his daily schedule, but, like a doctor, persons may equire his counsel at time that do not coincide with office hours.

A minister who can adjust his life to demands made upon him by he community becomes in himself a great community resource. "No hild has a chance who hasn't been taught to pray and love God." Teaching s a primary job of the rural or mountain clergyman. His many duties nay require him to delegate the actual teaching to another person, but e is the one to "teach the teacher."

He should be a good pastor. His will be the job to console the people of his community in their grief and sorrow, with something that will ease the ache, not serve them spiritual nostrums about positive thinking. He is called on to be a social service coordinator, guiding people to the agencies that can take care of their needs. Sometimes he has to be the village scribe, helping the illiterate with their letters. He is interested in the children of the community—stopping the boys and girls on report card day to find out how they are getting along. He is not ashamed to pass through the local slums, and assist unfortunate people as a representative of Christ. As a pastor he is always aware of the example of Jesus—"He came not to be ministered unto, but to minister."

The Laity

Thinking of the Church as a community resource, there is another classification of labor, a very important one. This is the church member—the laity. Where does he fit into the resource picture?

He can consider that he fulfills his obligations by helping to keep religion alive with generous gifts to the church. Or perhaps he thinks his wife sufficiently represents the family when she serves on the Chicken Supper Commttee. On the other hand, there are some families, husband, wife and children, who live very close to the source of supply and support. Again, we must do a job analysis of this labor classification.

If the Church is a community resource, and if the minister's job is of importance in the betterment of any community, then the job of the church member is of equal importance and must be carefully studied. In a business house not only a good business manager is important, much depends on the salesmen. When the organizational ability of a sales manager and the know-how of the salesmen are put together, the line on the sales chart takes an upswing. The salesmen for "Lord and Church," the biggest challenge in the world today, are the individual church members. What are the marks of a tip-top salesman?

He lives in the community and is interested in its development. He is usually an active member of a service club, a fraternal organization, a union or a recreation program. To be an informed salesman in the basic organization, he must then take an active part in his church.

Of course he makes it a regular habit to attend servces with his family. Just as he conscientiously makes every effort to keep his appointments, he allots his time to take care of "God's hour" on Sunday. He gives "Lord and Church" the same respect and consideration that he does the firm for which he works the remainder of the week and would not schedule a golf game on either Sunday or Tuesday morning. His health is no worse on Sunday than it is on Thursday, therefore he has no trouble arising in time for Church.

He considers himself a member of the Committee for Building Up the Congregation. Knowing that when he entered the firm he assumed certain responsibilities, he does his best to interest other men in the Company

knowing his business and being sold on the product himself, it is t hard for him to talk to other men, inviting them to bring their families church.

Being interested in the betterment of his community, he does not irk his responsibility, whether it be on the Village Council, the School oard or the Board of Deacons. There is an old saying in the Episcopal urch: "When is a business man not a business man?" Answer: "When is elected to the Vestry." This comes from the old feeling that any d thing was good enough for the church. But the good salesman for ord and Church" knows that this isn't so. Modern living demands e best that is in us and God's work should not be shunted to the side. well-kept church is an asset to any community, but a run-down one an insult to God.

Willard Pleuthner, an advertising executive, in his book, *More Power r Your Church* says: "The chief aim of Christian Social Work is to help ople in need of such service develop strength from within that will able them to live life in the full exercise of their capacities and power. behooves Christians to examine the nature and the source of that strength nich alone can give direction, endurance and satisfaction to human ings as they journey from the dawn to the setting sun of mortal life."

The church member should be always seeking the source of his spiritual rength and rely on this strength to make his decision in the political d social world. His religion, if it is one of the resources of his com- unity, should show in his work, his social life and his social activities. s with the clergyman — you cannot separate the secular and the religious.

The church member should work hard to keep his community clean, th physically and morally, avoiding dealings that will tend to drag the me of his town down. Many small towns in the mountains have b-standard housing, owned by so-called church members. Many church embers collect rent from questionable establishments, places they would t visit nor permit their families to know about. Some church members rmit the sale of degrading or even filthy literature in stores they own. n these church members salve their consciences by giving money from ese sources to help maintain the church?

The church member should strive to show forth in the community e strength of the church by upholding the leadership of the minister. any a church has become a community liability, instead of an asset, cause her members failed to work in Christian unity. After all, each rgyman was only a layman once; why do the church members feel ey are called up to sit in judgment upon him? When the clergy and urch members together learn and put into practice the Ten Command- nts and the Summary of the Law as spoken by Jesus and found in both e Old and New Testaments, many of the problems now present in our mmunities will be solved.

Conclusion

How then can we use the church as a community resource? By the

same means we use the power generated by TVA, by connecting wit the source of supply. Community problems won't be solved until con munities reach the source of power, the religion of the community. S do we need it as we seek to find the resources of any community. It the symbol of the fundamental resource of all communities.

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Farmers Subsidizing America, NFO Speaker Says

By Dana C. Jennings

TOPEKA, KAN.—At the state convention of the National Farmers O ganization here, an independent economist claimed that farmers ha subsidized the U.S. economy to the tune of $125 billion in the last sev years. Carl H. Wilken, founder of the Raw Materials National Council Washington, D.C., mapped the fork in the farmer's road pointing out th the farmer can freely choose the direction he will take—the present tre to destruction, or the self-help road to prosperity.

Blasting the popular conception that "farming is a gravy train," he sa that in 1959 the nation's consumers paid industrial workers an average $2.20 an hour for making manufactured goods, paid farmers 70c an ho for growing food. The importance of agriculture to the economy, he sa is indicated by the fact that farmers' total investment is 15 times the to investment of the steel industry, with 15 times as many workers. Per-pers farm income is $707 per year campared with $2,100 for the rest of t economy.

Society Underpays Farmers

"Because society underpays farmers," he said, "in the past seven ye agriculture has lost $125 billion, an average of $3,500 per farm fam per year." He also showed that business and industry get 56% of t farmer's gross income; so by underpaying the farmer, business and indust lost nearly $70 billion in farm business, mostly handled through the sma town implement dealer, storekeeper, etc. "This is business the home to should have had," he said, offering this loss as one reason for the decli of rural communities.

"Instead of being subsidized, as people charge," Wilkin declared, "ru America is subsidizing the United States." He did not mention the st greater subsidy which the American countryside is sending to the citi our rural youth.

Farmers Are To Blame

Warning that "this underpayment will grow worse if you sit back a take it," he said all of us, particularly farmers, are to blame for the situ tion. He showed that education had been aimed at how to grow mo and had succeeded wonderfully, but had neglected to teach farmers h to sell what they grow, and how to get a price for what they sell.

"You spend a whole year, $2,000 to $50,000, to produce a crop," he ticizied, "but you spend nothing to get a price for it. It's time to set de three of four days and $50 to $100 a year to help you get a fair ce for that crop you spent a year and thousands of dollars to produce."
The fundamental problem, Wilkins said, is to teach society that the neral economy cannot long rise while dragged down by a depressed farm nomy; that eventually the whole economy will collapse to the agricultural el.

"Get off your seat," he told the farm families gathered from all over e eastern half of Kansas. "Work at selling as you work at growing. Work gether through your farm organization."

NFO President Heard

NFO president Oren Staley of Corning, Ia., told the group: "The basic oblem that faces the American farmer is that while industry and labor t a price on their products and services, the American farmer goes to the arket place and says, 'What will you give me?" It is the conclusion of the FO that the fight to save the family farm and rural communities may ell be lost unless farmers, themselves, solve the problem."

(Catholic Rural Life)

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DIVISION DOINGS

y the Staff of the Division of Town and Country The National Council

HE National Convocation on the Church in Town and Country, sponsored by the National Council of Churches, will be held in Denver, olorado, October 18-20. This should bring together some 600-700 persons nostly clergy) of most Protestant denominations for addresses and scussions under the general theme: "Planning for Mission in Town nd Country." Speakers include: Rockwell C. Smith, Garrett Biblical stitute; Conrad Hoyer, formerly National Lutheran Council; Victor benhaus, University of Chicago; William Stucky, Agricultural Adjustent Center at Ames, Iowa; Harold B. Swanson, University of Minnesota, nd others who are leaders in current planning and thinking in the wn and country field.

Although the Convocation is not to be confused with the National iennial Episcopal Conference on Town and Country Work (to be held April, 1961), the Division anticipates a sizeable and representative piscopal Church delegation in Denver. Letters announcing the Convotion have been sent to all bishops, offering assistance in expenses for onvocation representatives from their dioceses. Jurisdictions within 00 miles of Denver will receive special consideration, but representatives e invited from throughout the United States. A folder with complete

details of the Convocation is available to any *Crossroads* reader upon request from the Division, but all registrations where assistance with expenses is desired should be cleared through the diocese.

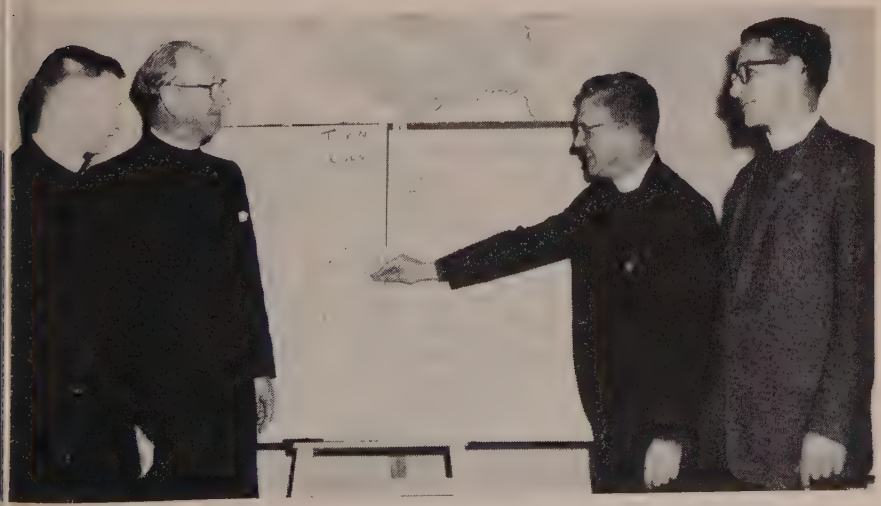
The Annual Meeting of the Rural Workers' Fellowship will be held at the time of the Convocation, and several sessions for the Episcopal Church delegation apart from other Convocation delegates, are being planned. Representatives from the Anglican Church in Canada will again be invited through the Council for Social Service and its contact with Canadian bishops.

Reports of Conferences and Meetings

Several meetings of importance to town and country work have been held in recent months, as follow:

1. The Meeting of the Continuing Committee of the concern for "A Christian Ministry in the Sparsely Settled Areas of the Northern Great Plains" (sponsored by the National Council of Churches and State Councils of the six-state area) was held in Denver, Colorado, May 5-6 with Bishop Sterling, Bishop Corrigan, Francis Allison and William Davidson representing the Episcopal Church. After five years of ad hoc operations, during which three conferences have been held, a structure was developed for implementing the cooperative concerns of all the churches in meeting the unique problems of the region. This is expected to provide a new approach to an area which is beyond all present jurisdictional boundaries of any council or denomination.
2. The National Advisory Committee on Town and Country Work met at Roanridge, Parkville, Missouri, May 10-12. Consisting of representatives from each province appointed by the Presiding Bishop, this group of twenty-one leaders in the Episcopal Church, considered the entire program of the Division and made a number of recommendations which will be reported to National Council, or used to fashion future plans of the Division, as the case may be.
3. A Seminar for Workers Among American Indians on Reservations was held, also at Roanridge, May 18-24. Some eighteen workers from South Dakota, Minnesota, Wyoming, Arizona, and New Mexico were involved. Speakers included Miss Ella Deloria and her brother, the Rev. Vine Deloria, Dakota Sioux Episcopalians; Mrs. Robert L. Rosenthal, daughter of the Rev. David Clark, noted for his work among the Navajos and the Rev. Russell Carter, National Council of Churches Department of Indian Work. The Division was involved in joint sponship of the Seminar, along with the Division of Racial Minorities and the Department of Christian Social Relations, because Indian problems are for the most part town and country problems today.
4. A Conference for Town and Country Clergy in the Diocese of Upper South Carolina was held at Camp Gravatt, Batesburg, South Carolina, May 16-18, through cooperation of Bishop Cole and Archdeacon Pickney. Fourteen clergy attended and spent a profitable time sharing their mutual concerns and learning of similar problems and some so-

Diocese of Michigan Conference: left to right: (seated) Capt. Earl and the Rev. Messrs. Herrell, Chesaning; Sutton, East Texas; Hawthorne, Tecumseh; Braidwood, Archdeacon; Davidson, The Nationaal Council; and Chou, Lapeer. left to right: (standing) Mr. Griswold, Clinton; The Rev. Messrs. Warner, Jonesville; Ingalls, Howell; Lowry, Sandusky; Bierlein, Dryden; Kast, Standish; Coulter, Sans Souci; Wilke, Cheboygan; MacDonald, Dexter; and Perschbacher, Bad Axe



Leaders at Diocese of Michigan Conference: left to right: Frank Hawthorne, Archdeacon Charles Braidwood, William Davidson, and host rector Paul Sutton.

lutions elsewhere in the Church. Considerable time was spent in arriving at a definition of town and country work, which would include rural industrial and other non-agricultural communities, along with those with a primarily agricultural economy.

5. The Diocese of Michigan held a town and country clergy conference with sixteen present at East Tawas, Michigan, May 23-24, under leadership of Frank Hawthorne, Diocesan Chairman for Town and Country Work. Archdeacon Braidwood preached at the opening service and excellent meditations were delivered by Dick Ingalls of Howell. The conference noted the emphasis within the Detroit—metropolitan area of the diocese on the Church's mission in the "Inner City," and agreed with its importance, but reiterated a like concern for town and country work.
6. The District of Salina, at its new Pecusa Conference Center, was host to a conference, May 17-19, involving Bishop Lewis, Archdeacon Anthony, ten clergy, and one layman from the District, as well as five University, Fort Hays State College, and farmers and stockmen of the clergy from the Diocese of Kansas. Leadership came from the State area to present the problems of changing society. Church participants attempted to find answers as to the role of the Church in this picture

Activities of the Division Staff

The three staff members of the Division participated in a consultation together at the beginning of Holy Week, preceding the Seabury House conference of all National Council staff officers. All three attended the National Advisory Committee Meeting. The Rev. Donald Rhaesa, who has been at Roanridge since last fall, is serving in a temporary position on the staff at Roanridge, assisting with several research projects.

Clifford Samuelson—has been carrying, in addition to his work as Division Executive Secretary, the responsibility of Acting Director of the Home Department of National Council, since the resignation of Bishop Wright last December, and until Bishop Corrigan assumes the position about September 1. Cliff represented the Division and the Department at the White House Conference on Children and Youth in March, and participated in a study and travel seminar in Europe, Russia, and the Near East in July.

Francis Allison—continues to direct the operations of the National Town and Country Church Institute at Roanridge, and in addition is carrying out the responsibilities of operating the Midwest Regional Institute of the student summer field training program. He acted as resource leader the District of Salina town and country clergy conference and attended a Province VII Laymen's Training Conference. He has recently been given added responsibilities by the Board of Trustees of the Roanridge Training Foundation.

William Davidson—provided leadership for the Upper South Carolina and Michigan Conferences mentioned above, and has been involved in field visits to the Rural Curacy experiments in the Diocese of Dallas, and

the various regional preliminary sessions of the student summer field training program. He participated in a consultation on town and country matters in the Diocese of Southern Virginia, represented the Division at missionary rally at the Philadelphia Divinity School, and attended the Niobrara Convocation of the Church's Indian Work in South Dakota.

The Division staff will appreciate all inquiries and reports of local town and country work and problems addressed to: Division of Town and Country, The National Council, 281 Park Avenue South, New York 10, New York.

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Brassica Moretumque

Thoughts on a Sallet Patch

TWO acts of a rural September, reading "Moretum" by P. Vergilius Maro, and planting the sallet patch, are now completed. How grand the verse and divinely inspiring the style.

"Jam nox hibernas bis quinque peregerat horas,
Excubitorque diem cantu praedixerat ales;"!

How homely and commonplace the theme, "Day approaches, the rooster crows." How appealing the combination to the reader! How can the sublime be so ridiculous, or the ridiculous so sublime? Is the art wasted on the theme or the theme glorified by the art? Or, does the art reveal the divine in the commonplace and the eternal worth of small things?

After a good moist start to the Summer, a dry August put an end to garden growth on the high ground, and sallet planted early dried up, but a lazy man's luck held out as rain fell on the late planting and in 10 hours the green doors of rape, turnip, mustard, kale and radishes gave promise of many a Fall mess of sallet and salad. Co-workers with God, such are they who plant seeds and those who sow the word of God. The seed is sown, the sower is helpless, and the seed dies, unless the rain falls and the still small work of God takes place in each tiny embryo. And when it does the planter can only look, marvel and give thanks, if indeed he thinks at all. The word is preached, the Gospel seed sowed, but the season is dry, no new life appears, the Church sleeps. Then the quickening spirit appears and all is changed. God giveth the increase. If only the planter of sallet can remember this when he thinks he has sowed the word in vain. There are also times and seasons of the soul, and the Spirit will not be forced.

Moretum is far from being sallet, as I had hoped when I commenced to read, but as the divine worth of the little farmer, arising before dawn, lighting his lamp, grinding his grain, and gathering his aromatic herbs to make moretum becomes a grander theme for a grander poet than all the adventures of warriors, kings and Gods; so the planting of the sallet

patch through our mountain land, the doings of the common man and the moving of the spirit of God in small places call for a singer and a song. Until the same Spirit raise him up the Christian finds inspiration in the writing of the old pagan, and the meaning of his sallet patch in an Italian farmer's moretum.

—oOo—

What Do Episcopal Priests Do On Sunday Nights?

WHAT do our clergy do on Sunday nights? This question has disturbed some laymen for years. It has even been discussed at some clergy gatherings. Every once in a while some layman asks: What do they do?

In the Book of Common Prayer is an almost forgotten service, unknown to most of the present generation of churchmen. The rubric seem to suggest that this service is to be held regularly, but undoubtedly this is a misinterpretation. Church history recounts that this was a standard service through centuries, but who cares about the past? Travelers report similar services in some foreign lands, but what is that to us? Some missionaries report it as of value to their newly emancipated heathen; but we are not heathen in suburbia. One theological school observes it every day but Sunday, lest graduates be tempted to try it. It is rumored that this service has something to do with evening.

Should not every priest consider whether it is possible to hold this service? There is no value in holding a service to hold a service. There is a rubric of common sense. But are there no values in this service worth preserving?

Even an amateur psychologist knows that people are more responsive in the evening. The mellowness of night changes people from what they are in the bright morning. Evening congregations do not come to be seen, to sustain social standing, or because they ought to. Evenings in American life have their own informality. There is a neighborliness about the evening not achieved by the sacrament of high coffee and coca cola before rushing away in our Cadillacs. There are even a dozen lovely hymns in our heritage appropriate only for evenings. Our most poetic canticles are in Evensong, and deserve to be translated to the morning service if they are never to be heard otherwise. The prayers for evening are worth knowing. "All things come home at eventide," and what better time to come to our spiritual home?

The Roman Catholic communion finally discovered that evening masses were essential if all her members were to have the opportunity of Sunday worship. Unfortunately, we do not have the number of pile-drivers, steel workers and night shift workers that communion possesses, but we

o have members whose Sunday work makes our morning services im-ossible of attendance. There are others who are unable for family easons to attend morning services. Are they not entitled to consid-ation? And what of those who would like to visit our services with-ut missing their own morning worship? Evening Prayer can be a re-ruiting service, as many a minister can testify. Our community good ill is built up by visitors who learn of our ways. A church whose mem-ers get their buckets full at one service has small containers. The de-ominations with the largest growth in American life are characterized y night services.

There is apostolic example for services with only a handful. Unless ne service has failed after years of honest attempt and educating the eople for it has been unsuccessful, how do we know if it will not work n this place? Dull services at any hour can drive people away.

Understandably, evening services are improbable at some churches. In nat case, why can not the minister hold an evening service at some nission church? Thousands of such do not have service every Sunday, nd would welcome more services. Scattered members can be given vening services. Some communities are so inadequate in worship of ny kind that many others will come to such services. Many a mission as grown on evening services only. If there is none nearby, there are undreds of county seats where a few Episcopalians would like to hear miliar words. There are hamlets and sections of cities where no re-gious services of any kind are available in walking distance. Services ay have to be less formal, but hungry sheep still look up to be fed.

Sunday night is a good time for clergy who can find nothing to do to isit other services. We can all learn, even if it is what not to do. Most f us only hear our favorite voice. Why do thousands flock to the As-embly of God and the Church of Christ? Have we ever visited them egularly to find out? Do Southern Baptists have something we do ot have? How do they get most of their people to four services a ay? Is this not worth our exploration? They have gained in the past eneration twice as many communicants as we have. How do they do it? Ve may learn techniques and even ideas from visiting. Some of these eople may be among our communicants some day. How can we under-tand them otherwise? Is it an inferiority complex which keeps us rom visiting other churches? There is much good preaching to be eard which might improve some of ours. It also makes an impression n a community if we are willing to listen to other presentations. Only hose unsure of their own belief can not risk listening to that of others. As Walter Lowrie noted, Jesus went to church even when he was not nvited to preach.

Negative Sunday observance sometimes disguises that there are enough ositive opportunities on this day, as our canon points out. There are hose in prisons, in mental hospitals, in homes for the aged, and in onely apartments who never have enough visitors. There are young

people who prefer worship and message to discussions that pool the ignorance and parties that are dull. There are so many ways of exercising a ministry of worship on Sunday evening that we ought to be able to say in answer to the question asked so often: on Sunday nights our clergy are joining in common worship of our God and Father.

—oOo—

Reforming the Reformed

By Monica Furlong

Liturgical reform is in the air: one can smell it unmistakably in the pew, at parish meetings, in the theological colleges, at conferences of clergy, and in private argument with one's friends. Whether we like it or not the *Book of Common Prayer is bursting asunder at the seams, unable any longer to contain the theological and social changes of the past* 400 *years.* This generation of Anglicans, gathering its dazed wits together, has realised that to it has fallen the task of continuing, some say completing, the task the Reformers began.

After years of intellectual conservatism the Church of England is in a radical mood, alight with liturgical fervour. It is not simply a matter of re-writing the Prayer Book, but of re-discovering the spontaneity of worship, and of discovering that 'liturgy' means, literally, 'the work of the Church.' Clergy have been saying this for years, of course, and now all of a sudden they have been astounded to discover that it is true, that in fact the services of the Church are not the sterile endurance tests they used to seem. Now the problem is to translate the knowledge into a practical form.

Since the war nine churches out of ten have made the Eucharist the central service of their Sunday (pushing to one side the intrusive Matins) and many have instituted daily celebrations. But it has gone much farther than that. Enthusiasm is such that now, all over the country, with and without the approval of their diocesan bishop, clergy and people are briskly experimenting as they have not done for years, leafing through the early Christian centuries in the search for new ideas and more dramatic moods of expression.

Many of the laity have, for the first time in their lives, received their Communion from a table in the nave (where they can see what the celebrant is up to), or taken part in an offertory procession carrying a loaf of bread for consecration (gastronomically as well as symbolically an improvement on the usual asbestos discs), or received their Communion in the evening, or eaten a meal after their Communion with their fellow-communicants. Candidates for baptism have been received by the whole community of local Christians as in the very early days of the Church, instead of being smuggled in surreptitiously on Sunday afternoons. Experiment is shooting wherever it can find a crevice and a millimetre of soil, and not even the reactionary old ladies can quite manage to weed it out.

(Spectator).

PRAYER CYCLE

The Rural Workers' Fellowship

September, October, November

FOR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship Thee as well from the small town and country churches as from the greatest cathedrals across our land; we humbly beseech Thee to behold and bless the members and activities of the Rural Workers' Fellowship of the Episcopal Church. As our common interest binds us together may we be ever mindful of thy loving presence among us; and as we concern ourselves with the ministry to the few, the isolated and the scattered, wilt Thou give us a sence of our oneness with Thee and Thy whole Church. All this we ask in the Name of that great Shepherd of the Sheep, Thy Son, our Saviour, Jesus Christ. Amen.

FOR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

God, Father of all and lover of all, we beseech thee to bless all those who through Thy Church seek to serve Thee in the rural areas of the world, especially thy servant.

Help him in his efforts to sow the seed of Thy Kingdom, and when the harvest seems meager or far off, confirm Thy promise to him and make him believe that in due season he shall reap abundantly if he faints not; through Jesus Christ, our Lord, Amen.

SEPTEMBER

1.

The Rev. Arthur A. Chote; 240 Avenue Rd.; Toronto 5, Ontario
The Rev. David W. Clark; P. O. Box 1732; Santa Fe, New Mexico

2.

The Rev. John E. Cline; P. O. Box 535; Elsinore, California
The Rt. Rev. Chas. Clingman; 421 S. 2nd St.; Louisville, Kentucky

3.

The Rev. J. M. Cobb; Haymarket, Virginia
The Rev. William Cole; 422 Kirk Avenue; Syracuse, New York

4.

The Rev. Ken Coleman; 7547 Selkirk St.; Vancouver, British Columbi
The Rev. Claude A. Collins; St. Andrew's Church; Bessemer City, N. C

5.

The Rev. Richard Comfort; 475 Riverside Drive; New York 27, New Yor
The Rev. Charles L. Conder; 2678 Poinsettia Dr., San Diego 6, Californi

6.

The Rev. George M. Conger; Emmanuel Church; Alexandria, Minnesot
The Rev. J. F. S. Conlin; Box 197; Roblin; Manitoba

7.

The Rev. Bruce Connell; Box 197; Park Falls, Wisconsin
The Rev. Wallace H. Conrad; P. O. Box 35; Cooleemee, North Carolin

8.

Mr. Dennis Corness,; St. John's College; Winnepeg; Manitoba
Mr. W. H. Cowger; P. O. Box 457; Nevada, Missouri

9.

The Ven. Robert F. Cowling; P. O. Box 282; Milton, Florida
The Rev. B. Shepard Crim; Box A-97; Sheridan, Montana

10.

The Rev. C. P. Criss; Box 34; Arrington, Virginia
Rev. W. E. Crowle, Box 23, Onoway, Alberta

11.

The Rev. Milton Crum, Jr.; Church of the Holy Communion; Allendale South Carolina
The Rev. Norval Curry; St. Alban's Vicarage; Rock Glen; Saskatchewa

12.

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Mrs. E. E. Dargan; Park Ave.; Conway, South Carolina

13.

Mrs. Tom Davidson; Powderville, Montana
The Rev. William Davidson; 281 Park Avenue South; New York 10, N. Y

14.

The Rev. Frederick P. Davis; 821—3rd Avenue South; Fargo, North Dakot
The Rev. Kenneth Davis; Church of the Ascension; Salida, Colorado

15.

The Rt. Rev. W. W. Davis; 414 Barrington St.; Halifax, Nova Scotia
The Rev. John W. Day, Jr.; All Saints' Church; Wheatlands, Wyoming

16.

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17.

The Rev. Chas. G. DeVries; Rt. 1, Box 188; Anthony, New Mexico
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The Rev. W. Curtis Draper, Jr.; Trinity Church Rectory; Box 187; Upper Marlboro, Maryland

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21.

The Rev. James F. D'Wolf; Box 323; Carruthersville, Missouri
The Rev. & Mrs. W. Dyer; 55 Burton Ave.; Barrie, Ontario

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The Rev. Chas. E. Edinger; 611 N. Ninth St.; Royal Oak, Michigan

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The Rev. R. S. Ellwood; 1416 15th St.; Central City, Nebraska

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The Rev. Galen Fain; Box 196; Ironton, Missouri
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The Rev. J. H. Fasel; Box 354; Junction, Texas
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The Rev. William Finlaw; 118 Daugherty St.; Macon, Missouri
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29.

The Rev. L. Flowers; St. Paul's Rectory; Stoughton, Saskatchewan
The Rev. Ralph E. Fogg, Jr.; R.D. 1; Willseyville, New York

30.

The Rt. Rev. Norman L. Foote; 107 E. Fort St.; Boise, Idaho
The Rev. R. W. Foster; Winona; Ontario, Canada

OCTOBER

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2.

The Rev. W. Frensdorff; Box 427; Darrington, Washington
The Rev. Albert H. Frost; 30-B Chunn's Cove Road; Asheville, N. Carolin

3.

The Rev. H. L. Fullerton; St. Dunstan's Episcopal Church; P. O. Box 81
Mineola, Texas
The Rev. John M. Galagan; 107 W. 9th Ave.; Ritzeville, Washington

4.

The Rev. W.D. Gant; Box 358; Black Diamond; Alberta
The Rev. Robert Gardam; St. James Church; Theresa, New York

5.

The Rev. M. A. Garland; 111 Temple St.; Fredonia, New York
The Rev. Raymond E. Gayle; 3rd & Miami Sts.; Waynesville, Ohio

6.

Mrs. Annette E. Geiger; 190 N. Portage Path; Akron, Ohio
The Rt. Rev. Conrad H. Gesner; 200 W. 18th Street; Sioux Falls, S. Dakot

7.

The Rev. Canon J. G. Gibbons; All Saints' Rectory, Box 30; Athabasc
Alberta
The Rev. Walter E. Giles; Tioga-Tompkins Mission; Box 248; Cando
New York

8.

The Rev. J. Rodney Glasgow; St. Paul's Church; Edneyville, N. Carolin
The Rev. D. T. Gleason; 7200 Walker Mill Road; Washington 27, D. C

9.

Mrs. S. G. Godfrey; Applewhite Lane; Conway, South Carolina
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10.

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The Rt. Rev. Walter H. Gray; 1335 Asylum Ave.; Hartford 5, Connecticu

11.

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12.

Miss Katharine Guice; 281 Park Avenue South; New York 10, New York
The Rev. Samir J. Habiby; P. O. Box 812; King, California

13.

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The Rev. Charles G. Hamilton, Ph.D.; 224 Stanley St.; Booneville, Miss.

15.

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16.

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17.

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The Rev. Dennis Harris; Gibsons, British Columbia

18.

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The Rt. Rev. B. A. Hart, St. Marks's Rectory; High Prairie; Alberta

19.

The Rt. Rev. J. M. Harte, D.D.; 2220 Main St.; Dallas, Texas
The Rev. Benson H. Harvey; St. Philip's Church; 126 Main St.; Easthampton, Massachusetts

20.

Capt. Reginald Harvey; 125 E. Broad St.; Columbus 15, Ohio
The Ven. W. D. Hasell; Loverna, Saskatchewan

21.

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30.

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The Rt. Rev. J. Wilson Hunter; Box 17; Laramie, Wyoming

NOVEMBER

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4.

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5.

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The Rev. & Mrs. Harold R. Ken; R.R. No. 1, Grand Ridge, Illinois

6.

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Mr. Harris H. Knauss; Box 5; Valley City, North Dakota

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Mr. Victor J. Leonardi; 74 Coloma Street; Placerville, California
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11.

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12.

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The Rev. Albert Lucas; 469 Wall St.; Bend, Oregon

14.

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15.

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Miss Esther B. Matz; 58 Hawthorne Ave.; Pittsburgh 5, Pennsylvania
Mr. Osborne Mauck, C. A.; Christ Church; 61 Grosse Pointe Blvd.; Grosse Pointe 36, Michigan

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The Rev. G. E. Meades; The Rectory; Bobcaygeon, Ontario

26.

The Rev. J. A. D. Meakin; St. Andrew's Rectory; Colinton, Alberta
Mr. & Mrs. Hugh Mease; 4 Terrace Drive; Canton, North Carolina

27.

The Rev. George C. Merkel; Box 307; Atmore, Alabama
The Rev. Alfred G. Miller; 80 Linden St.; Salem, Massachusetts

28.

The Rev. & Mrs. Hershel G. Miller; 34 Central Street; Northfield, Vermont
The Rev. Joel B. Miller; 167 W. Winter St.; Delaware, Ohio

29.

The Rev. James W. Mitchell; Miller's Tavern; Virginia
Mrs. Fred Mole; Brown Apts.; Main St.; Princeton, West Virginia

30.

The Rev. J. G. Moore, Ph.D.; 1427 Elmwood Ave.; Evanston, Illinois
The Rev. A. Rufus Morgan; Route 1; Franklin, North Carolina

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PRAYERS

FOR TOWN AND COUNTRY SCHOOLS AND CONFERENCES

Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessings upon all schools and conferences meeting to further the Church's work in Town and Country places, especially
Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.

FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

O God, heavenly Father, we beseech thee to grant to us and to all leaders, members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts (of America). Increase in us a desire to minister to those living on farm and ranch, in little towns and open country and so guide us by thy spirit that we may harvest the souls, committed to our care in love and power and understanding, through him who said of old, Pray we therefore the Lord of the harvest, that he will send forth laborers into this harvest; thy Son, our Saviour, Jesus Christ. AMEN.

PREACHING IS FLAME:

The Homiletical Message of George Craig Stewart

By Charles Granville Hamilton

THE Right Reverend George Craig Stewart, the late distinguished diocesan of Chicago, was an outstanding Church leader in many fields. Not ne least of his distinctions was that of being regarded throughout his inistry as one of the most effective and inspiring preachers of the hurch, and indeed of the nation. His technique was largely self-made, nd he never found time to write it down. But the conferences on reaching which he conducted at the College of Preachers, and which ntained the substance of similar teaching at other conferences and eminaries, carried the heart of his homiletical method. It is from what e taught at his conference that this picture of his ways and means of reaching the gospel is made.

Our Need Of Preaching

Bishop Stewart felt that the teaching of preaching was especially needful n the Episcopal church because he considered the preaching of the church eplorable in general. He began by saying,

"We have to begin by the negative approach of breaking up the soil. The Episcopal Church has the poorest preachers of any church. I started reaching at the age of sixteen, and I have heard a lot of preachers. As peakers, preachers, prophets, our church does not hold its own. Try o find the outstanding Episcopal preachers in the large cities."

He followed by considering what kept our ministry from being good preachers, and he suggested it might be due to a false sacerdotalism, to eliance on a teaching church, or to plagiarism.

"Men are trained in seminaries for everything except to balance budgets, o organize, and to preach-three things they need to know. We can all e good preachers. Is our lack of good preaching due to contempt for he preaching office, to a false sacerdotalism? Think of the prophets. Think of D. L. Moody—and don't be contemptuous of this anointed rophet of God. People listen to Huey Long because there is something omely, charming, wistful, persuasive, in his speaking. As was said of Billy Sunday:

> His antics amuse
> And his gestures delight us;
> He is not like St. Paul,
> But he is like St. Vitus.

"He did not take off his coat and collar, but he preached them off. He vas a flame. He was after results; he expected them; and he drew them

by the investment of himself. Be a good priest and a good pastor, but be a first class preacher. Shake the community, change it, change people —and expect every sermon to change people.

"Is our preaching poor because we rely on a teaching church? Preaching is more than teaching. There is something torrential about it, something emotional—your own personality coming through a flame. It was Methodist Bishop McIntyre who said that preaching is not teaching but changing the commonplace to glow and romance, painting, proving, persuading, making God available. In his sermon on 'the saints in Caesar's household,' he made the household odiferous, with a Caesar so low that he would have to use a ladder to get into the basement of hell—and then he drew lilies from that mire. We have fallen into old stale ways of dreary words and jargon and passive verbs. We do not need crooning in the pulpit, but we need something there wistful with love. Two candidates for a pulpit, preached on the same text, 'The wicked shall be turned into Hell', but one fellow preached as though he was glad of it, and the other as though he was awfully sorry—the hard dogmatist versus the lover of men.

"Anglican clergy are such rotten preachers because they are such arrant plagiarizers. Though originality may be, as Dean Inge says, 'undetected plagiarism,' not everyone can make music of other people's words. The borrowed ax is still a tragedy. Plagiarism is a post-Miltonic sin, but it is a sin today. Late in the week you look in a book of sermons from the Abingdon Press or from Fleming Revell. Liddon said that he never went anywhere that he wasn't delighted to hear his own sermons preached. I heard a bishop get mixed in a sermon in the customs of Palestine and of Central Illinois. Some lazy spirits 'not yet ascended into Hell use other people's sermons. Remember that people want not you but yours. Remember always in preaching to have an aim and to know what you are trying to do. The text is a base of operations. Make your way through the wire entanglements of exegesis. Some preachers gain positions long ago evacuated; then they retire and attack impregnable positions with inferior forces, and are driven back. Each sermon should mean that Christ may crash into someone's life."

The Preparation and Delivery of Sermons

Bishop Stewart regarded knowledge of how to prepare and how to deliver sermons as a major consideration in the ministry. He proposed a schedule of early service, office work in the morning, noonday prayers, afternoon visiting, and night reading. Visiting was an opportunity for reading human life. "Make no pastoral call without finding out if there are spiritual problems." Reading books was a major preparation. He admitted to a love for books, saying, "All my life I have smuggled in books like a drunkard, after my wife has said we cannot afford any more." He said he did not have time to read "the several thousand pages of the Saturday Evening Post," or "that weakness of the shallow, biographies."

Read the classics rather than novels, and humor that is atwinkle." "If ou live with wolves you learn to howl, and if you live with great preachers, ou learn to preach." Preachers whose sermons he especially recommended ncluded Gossip, Tittle, Luccock, Sockman, Brown, Newton, Fiske, Bowie, lodges. He considered Scottish sermons as the best. "The Presbyterians ave a very superior ministry." And he carefully read to his listeners eorge Ade's fable of the preacher who used big words.

After reading, design follows in the preparation of an effective sermon. nity should begin with a theme or a text. There must be a design, othic, Byzantine, or even Baroque. He proposed a rough design, with ntrance and exit, stories and rooms, as a start. The introduction is to elcome into the house. And the conclusion is most essential. After esign comes the outline, then the windows and landscaping. Islands a sermon make it possible for people to swim from one point to another ntellectually. The entrance ought not to be larger than the house. obertson used one-fourth of his sermon in introduction, while Newman sed only twelve per cent, Spurgeon, seven per cent, and Chalmers, three er cent. A masculine noun is the best ending. One type of introduction as mentioned: "Our new curate will preach at 4:30; there are five exits the building"; which was contrasted with the famous sermon on "Is ny servant a dog? "Dog or no dog, he did it." The traditional three oint sermon was compared to three planets.

Courses of sermons was a favorite theme of the bishop's. He felt ney enabled one to grow beyond old sermons, which should be filed y seasons, to recover, and to avoid. He proposed several series, as mples of this approach.

"You can preach a course of sermons on the Gesimas, the outriders f Lent, the heralds of the king. Another can be preached on great hurch men of the Nineteenth Century: Keble, Pusey, Gladstone, Liddon, laurice, Neale, Stanton. Another could include Ambrose (busy with ne Scriptures while I am busy with stocks and bonds, as Augustine or hicago people wait), Savonarola (with a hand like a hammer, whom eople sat waiting to hear for eight hours), Boussuet, John Wesley, John lenry Newman (working on his literary style brought me into the hurch), and Father Stanton of St. Alban's, Holborn. These are the reachers on my stone pulpit.

"If you put in a window, put a course of sermons in it. Storied win- ows richly dight can shed more than a dim religious light. The seven eadly sins are an example. The twenty-five saints in the reredos at vanston are all Anglo-Saxon or Celt except St. Martin of Tours, whose ays are July 4 and November 11.

"After Easter, a course could include: The Way to Power, the Long each, Tapping Power, and Cultivating the Lost Art. Let the poets reach could include: Robert Louis Stevenson of the Gallantries of Life, rancis Tompson on the Hound of Heaven, Robert Frost on Mending Valls, Edna Millay on Renascence, John Hall Wheelock on Life on

Other Planets, William Rose Benet on the Falconer of God, and Gilbert Keith Chesterton on the House of Christmas.

"It is silly to not advertise sermons because others do. Get the people out. Great short stories could be a series on the parables: the Bridesmaids Who Missed the Wedding, the Neighborly Stranger, the Bad Good Man, One in a Hundred, the Mystery of a Father's Heart. The balconies of heaven are crowded with rejoicing angels as a son comes home; like a flute on a moonlit night, like a nightingale, like sailors coming into port, so the sinner comes home to his father.

"A series on our Church is the Breadth of the Episcopal Church, the Length, the Height, the Depth, the Center, the Charm, the Future. The Holy Land of Lent could include Hebron, Bethlehem, Capernaum, Sychar, Jerusalem. The Face of Christ, the Pilgrim's Progress, the Claims of Christ, the Ten Commandments in Modern Life, the Book of Revelation, What I Believe, Living an Overcoming Life over Fear, Failure, Meanness, Conceit, Sorrow, Death—these are other possible series."

"Language was another part of a sermon requiring careful consideration. He did not advocate pedantic language, nor regarding the dictionary as canonical. "Sermons can not be too simple in language—nor too profound in thought." "We take too much for granted—learning, vocabulary, knowledge, religion, human life." But, "When you have a fine thing to say, make a place for it." "The finest work is done with an edge to it."

"Careful delivery is a final requisite of effective preparation. Those with silver voices should not try to sing bass, as Bishop Johnson noted. But every room, every building, and every person has his own best tone. Bishop Stewart urged vocal exercises, practice on articulation and enunciation, deep breathing, two minutes of shouting each day, and four minutes on a piece of oratory. If the consonants are properly cared for, the vowels will take care of themselves. "Ventilation is important, but irritation over it can be worse."

"Deliver a sermon as you would a telegram. Hold people with your eyes and gestures. Preaching is elevated conversation. Something has gone out of you after the sermon."

Sermon Essentials

Deeper than the methods of preparation and delivery are the essential characteristics of sermons. Bishop Stewart found these to be personality, sympathy, generosity, and loyalty.

"The first thing in preaching is the impact of personality. The difference between real and 'moonlight' preaching is here. Drain big waters sheds into a small compass, and force torrents through it. You must yourself be gripped with great convictions. The river of God is not in heaven above but in your street, as Frank Crane told Jane Adams. Cut out the platitudes and say only what you can't help saying. With the poet, have vision; with the novel, human interest; with science, absolute honesty; Huxley went to hear Gore, and someone said, 'You don't believe what he says. Huxley's was, 'No, but he does.'

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"We must have sympathy we deal with broken hearts and broken lives. ttrick says that we need in preaching earnestness, unequivocal reality, er sincerity, compassion, tenderness, sympathy, challenge, and a sense God. The Golden Rule is no religion. After putting out a fire in e Argonne to save prisoners—and some were burned beyond saving— e adjutant said: 'Your only child died nine days ago.' You want to ow if there is a God and if He cares. You want religion, not ethics. man conscious of how rotten he has treated those he loves and who e him, wants, not the Golden Rule, but forgiveness.

"The Infinite is revealed in the Finite, the Invisible in the Visible. ooing, winning, wisful, the rolling boundless billows of Eternal Pur- se come in the first chapter of St. John to the shore of this world m eternal ocean deeps. Love is not in height or deep, but in mother's sses when half asleep. The bay is all of the ocean that the shore line n hold. All of God yet only all that can be incarnate—all of God t can be human—the bay is not like water, it is water.

"Blind, miserable, homeless with hearsay, on whom truth glares in-such man is a messenger with tidings from God. He has a joyous temperance, candid frankness, acting on his own instincts and intelligence. We are sumed by the world to be learned believers, holy (though often worldly!), ercessory, compassionate, real. We are kept from sincerity by variety- e men who like being taken for Roman priests; by being afraid to pose our actual selves, and by using sacerdotalism as a defense mec- nism; by being too lazy to set to work to be what we have the name of ing, and by a dull sense of the presence of God. Sincereity is the way truth.

"A bishop returning from another diocese, instead of praying for it, els better because he is better off. We need to escape from meanness, lousy, envy, gossip. We need magnaminity. No revenge is so sweet giving good for evil. There is no answer to that. The sin of de- action is preeminently the sin of excellent people. Mordred had 'silent iles of slow disparagement,' but Turner put lamp black on a picture the pictures of his unhappy neighbors would not be overshadowed. ndness, which means kindredness, was said by Faber to be the first Christian virtues.

"Royce says that loyalty is the heart of all virtues, the center of all hers. Loyalty is the willing, practical, thorough-going devotion of a rson to a cause. The kingdom was like a man who took a journey into far country, but it had never occured to the disciples to go out of Galilee. e root of modern distraction and failure is the lack of a central loyalty d devotion thereto. Though Cumberland offered thirty thousand pounds r Bonnie Prince Charlie after Culloden, no poor ragged Highlander be- yed him. Roderick Mackenzie disguised himself and died for the ince. Royce pictured loyalty: the manifestation of the Eternal, the ill to believe in the Eternal, and to express it in the practical life of a man being.

Now pass beneath this gateway
Thou wilt become a thrall to his enchantment
And be bound by vows which it is a shame
No man shall not be bound by
And yet no man can keep.
If not, keep without with the cattle.
The city is built with music,
And so is not built and yet is built forever.

We are commissioned men, not through apostolic succession tricklir down the ages, but by loyalty to a living Christ who was here when w were ordained. Loyalty involves criticism, but also love. It unities with unnumbered saints who pushed aside horizons that we might ha better things.

Let us keep splendid loyalties,
Lest we fall prey to lesser things.

The Content of The Sermon

Besides the quantitative and qualitative backgrounds of preaching, George Craig Stewart was concerned about the content of preaching. For and spirit were not enough in themselves. The content of the messa should reflect the spirit of the messenger and also the faith of the Churc Doctrinal, missionary, and sacramental content marked three importa kinds of sermons.

"Doctrinal preaching is not dogmatic, but is bringing the good new Religion is life; you can not pack the suitcase and leave out the suitcas People want doctrine preached; they are surfeited with Rotarianism. M Gorki said on seeing Coney Island, What a sad people you must b Disillusionment is a charming sensation, and a bold bad cynicism giv a sense of sophistication, but God's chief end is not to glorify man a evolve him forever. Le Dieu defini est le Dieu fini. God is not theore

"The only two American religions have been Christian Science a Mormonism. Christian Science seems idealistic, but it is purely materi It is used only for comfort, prosperity, ease, Its whole horizon is bound by this world. That is no religion at all: God exists for man, and if y know how, you can get what you want out of Him. Mormonism likewi teaches serving God for what you get out of Him. No wonder Bar says there are three rival religions to our faith—Communism, Fascis and Americanism.

"We want otherwordliness, a touch of and with the eternal, insig rather than education. At college chapels there are forty sermons of t League of Nations to one on God. We do not want too much preachi on the topics of today. We need not only uplift, but also condemnatio We want to be made to want to be good. Chesterton said: 'Men ha to be brought to their fee.' The ultimate questions of philosophy a the primary assurances of religion.

"If you have not experienced the resurrection, you will when you sta weeping. The Christian doctrine is resurrection, not immortality.

not indifference to death, but victory over it. There is no minimizing of he terrors of death; but the sting is lost.

"Tolerance means laisez faire. Be a real aristocrat—do your best. The pposite of aristocracy is not democracy but mediocrity. Intolerant people re leaders. Jesus was not tolerant—'You cannot escape the damnation f Hell.' Who could be bland, complacent, while the house with your nildren in it is burning? Hell is a cosmic parasite, the rubbish heap f evolution. There is inherent joy in love and inherent suffering in vil. Mohammedans bawl out from towers such dogmatism as 'God is od'—Englishmen would not stand such dogmatism. They prefer some- ning we all agree on—as 'Early to bed and early to rise—and, 'the early ird.'

"Faith is a quality as well as a creed. Faith is a creative mood in which vents are determined. Faith is social. It overcomes the world of mechan- sm—faith pierces that like a bird homing—of secularism—who lives in so mall a sphere has never glimpsed the world of the spirit—, and of inner essimism and despair. William Ames defined faith as 'a state of confi- ence and trust, with freedom from worry.' Dr. Mayo declared that he ad known no one to die from over-work, but many from doubt. The 'ictorian era may be out of date, but the victorious era is never out of date.

"A tenth of your gross income should come to God. It should be used nly in His name. Give to the blind—but in His Name. It is not quid ro quo, but God cheers on His children who give. The whole moral and piritual universe is behind the man who is big, and against the picayunish. We are too mealy-mouthed with people and with ourselves.

"People have to be seen to give. Joe Cannon said: 'Walk one hundred niles to see a man, but don't write him a letter.' The Church means nore when you give more. If you can't support the Church, the Church ught to support you. Men who sit around arguing the evils of tithing re usually stingy, greedy, tight, close-fisted, selfish, people. Is a Christian ss responsible to God than a Jew? You do not send your wife to the asement to work for Elk dues. You do not put your wife to work in a ining room to pay green fees at your golf club. But you tip the Lord nd put the wife to work for what you owe. Proportionate giving is the nly honest giving. Give thanks for the faith of the faithful. A loose ollection shows a loose connection. You will have to render God n account of your stewardship—you can not dodge Him.

"Speak a minute at a baptismal service. Baptism is not magic—nor n empty form. You are born into the church here, a new family and a ew citizenship. A Christian name is given for this second event, and you romise to give the child Christian food and walk and training.

"You are a sacrament. You can be destroyed as a sacrament by identify- ng you with your body, or by ignoring the present dwelling of your ersonality. A symbol represents, while a sacrament conveys the thing

symbolized. Eddington says that space is a sponge, and electrons change from one order to another without moving in time or space. I use a dagger from the Argonne to open magazines. It is transubstantiated by use. Persons have power to change things. We go to the altar for something substantially different from bread and wine, for the life of God, for identification with Christ. He is there, whether I walk to the altar to meet Him or not. Transvaluation is a better word to express this. The Roman Catholic Church says that Christ is present after the manner of a spirit, and it invokes an anathema on anyone who says that he can taste the Body, or who says that he receives otherwise than spiritually. The spiritual presence is not less real, but more so. Anglican doctrine is no different on this from Roman Catholic. We may not see the sunlight or hear the birds or smell the flowers, but is it still summer; you may be cold, dull, blind, but still the Presence is here."

His conclusion was the personal witness of confidence in Christ which characterized his preaching, his ministry and his life.

"Off booze for life, begin reading the Bible—I aimed at some such decision when we closed ninety-two diocesan missions the same night on the theme of "The Changed Life-Decide!"

"We are not afraid. God reigns. As Grace Church, Chicago, burned boys got into the bell tower and played "I Need Thee Every Hour," and then, "The Church's One Foundation." People began to cry. And as the tower began to fall, people joined in "O God Our Help in Ages Past," the overtones ringing out as the towers crashed. We will never see each other again in this group, until we are at home with God, who is our home.

"The main thing in preaching is flame!"

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Welcome to Our Fellowship

Rev. Richard C. Acker, 13 Maine St., Farmington, Maine
Rev. John S. DuBois, 276 Walton St., Englewood, New Jersey
Rev. R. S. Ellwood, 1416 15th St., Central City, Nebraska
Rev. Gerard W. Rubine, Box 384, York Harbor, Maine
Mr. Carey H. Snyder, Box 1868, Fort Worth, Texas
Rev. T. Steensland, Box 283, Paso Robles, California
Rev. Jack T. Viggers, 315 N. 3rd St. East, Mountain Home, Idaho

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The Moving Finger Writes

Rt. Rev. Stephen Bayne, Lambeth Palace, London S.E. 1, England
Rt. Rev. F. D. Goodwin, 8321 Three Chopt Road, Richmond 25, Virginia
Mr. Gerald Jones, Box 95, Meadow Vista, California
Rev. John S. Lurvey, Box 207, Mission, South Dakota
Mr. Skiddy Lund, Muskotoquad Farm, Lowell Rd., Concord, Massachusetts
Rev. George T. Pattisen, 4th Ave., Prince Rupert, British Columbia

Rev. Schuyler Pratt, 167 Lake Rd., Portola Valley, California
Rev. Canon A. A. Read, 83 Clapperton St., Barrie, Ontario
Rev. Willis W. Rosenthal, St. Andrew's School, St. Andrew's, Tennessee
Rev. Francis C. Tatem Jr., S. Patrick's Church, 3421 Wagner St., Franklin Park, Illinois

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National Council of Churches

Recognizing "human and ethical issues of grave concern to the conscience of Christian people," the General Board of the National Council of Churches, in a resolution adopted Feb. 25, 1960, declared itself to be "opposed to the extension of Public Law 78 in its present form."

Public Law 78 is the legislation under which almost half a million Mexican nationals are imported annually into the United States to harvest agricultural crops. The National Council of Churches, which has had a history of nearly half a century of working with migratory agricultural laborers, feels that this importation program is detrimental both to the family and community life of the Mexicans who are involved, and injurious to American farm labor standards. The presence of this large addition to our American labor force inevitably drives down the levels of wages and working conditions for American workers, without materially benefiting the Mexicans.

The National Council's resolution concedes the desirability of a limited extension of the program to avoid hardship on either workers or growers who have come to rely on it since World War II. Such extension should be "in amended form for a temporary period with a specific date of final termination and with definite provisions for annual reductions in volume written into the act."

Amendments proposed for the interim period are specified as follows:

"a) Limitation of the program to temporary labor shortage situations and to unskilled, non-machine jobs;

"b) Assurance that diligent efforts have been made by both employers and the Bureau of Employment Security of the Department of Labor to recruit domestic labor at a wage adequate for health and welfare before any certification of need for Mexican nationals is made by the Department; sible from undue local pressure by growers;

"c) Removal of the 'certification of need' procedures as fully as pos- might be offered to domestic workers or prevent their seeking such employment.

"d) Determination of prevailing wage rates for Mexican nationals by the Department of Labor at a level that will not depress wages which

"e) Inclusion in the law of specific provisions with respect to promulgation of rules and regulations by the Secretary of Labor whch will insure observance of the intent of the law; and adequate provision for enforcement including authorization of sufficient inspection and enforcement personnel, and appropriate penalties for violations;

"f) Establishment of an appeal procedure available to growers or workers where finds of violation are made."

Rev. Shirley Greene was the spokesman for the National Council of Churches in presenting these views before a sub-committee of the House of Representatives in Washington, D. C., on March 25.

(Town and Country Spires)

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"Whose Feet in the Trough?—The Truth About Subsidies"

This article by Arthur Mauch, Agricultural Economic Department, Michigan State University, appeared in the April issue of *Better Farming Methods*. The data under the caption, "Who Gets the Subsidies?", show—"The CCC farm price—support losses from 1933 to January 1, 1958, have cost the taxpayers less than subsidies to business through postal deficits alone during the 10-year period, 1946-56."

A study made by the House Committee on Agriculture entitled, "Government Subsidy Historical Review," forms the basis for the article. The text of the study appeared in the Appendix of the Congressional Record of March 15, pages A 2283-85. — (Agricultural Notes)

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The case for Farmers by Pres. James Patton (62 pages) was published by the Public Affairs Press, Washington, D. C., but copies can be obtained from NFU Headquarters. It covers pretty much the broad sweep of the farm problem and Farmers Union philosophy. No price is indicated in the booklet.

Seven Lean Years for the American Farmer contains a series of USDA charts, with commentary reflecting the impact of the cost-price squeeze on farmers. Single copies, 10c.

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From Other Communions

New Four-Year Emphasis in United Church

Meeting together in February, the Committee on the Mission of the Church in Town and Country (C.C.) and the Town and Country Church Committee (E. & R.) adopted a two-fold emphasis designed to carry to the local churches of the United Church the forward-looking thrust of the Oberlin Town and Country Convocation. This program of emphasis extending throughout the quadrennium, 1960-1963, will also serve as the rallying point for the weaving together of the Evangelical and Reformed and the Congregational Christian traditions of town and country work into a new and enriched pattern in the life of the United Church of Christ.

The two-pronged emphasis, as formally adopted, is stated in these two phrases:

The Renewal of the Church in Town and Country

As we measure our churches in town and country against the needs people in our tumultuously changing rural communities, we experience ep frustration. Our hands are tied by the inertia of institutionalism and r energies are dissipated with the struggle for survival. The radiance, e vibrancy, the power of the New Testament church has largely been t in the fogs of our traditionalism.

We are convinced that the shining goals we seek, the lost souls we uld restore, the barren lives we would enrich, the torn communities we uld redeem—all wait upon a deep and genuine renewal of the inner e of the church.

Such renewal does not come—cannot come from programs or techniques, mpaigns or promotion, methods or gadgets. It can come only as the ft of God through his Holy Spirit re-entering and re-possesing the lded spirits of his repentant children banded together in the fellowship the true church.

Such is the renewal we seek. We do not achieve it; we await it, in mility, in surrender, in prayer. Yet our waiting dare not be passive r our very life depends upon this restoration. Let us "mount up on wings eagles."

The Town and Country Church Understanding and Serving Its Community

Renewal is the beginning but not the end of the restoration of the town d country church to its proper role as a redemptive force in human life. le power is stagnant, wasteful, sinful. The renewed church must act, t from any sense of moral obligation, but from an inner compulsion. will act because God acts through it.

The renewed church must act intelligently. The best tools of sociological alysis will be summoned to help our churches in town and country to oaden and sharpen their understanding of the "new rural society" as confronts the local church in its own community setting. We will seek recovery of the sense of "parish" and of local responsibility.

To understand, in the Christian perspective, is to love, and to love is serve. We seek, in our town and country churches, the emulation of r Lord who fed the hungry, healed the sick, enlightened the ignorant, ve new hope to the downhearted. In ecumenical breadth, our churches all "feed his sheep."

(Town and Country Spires)

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MRF Memorials

Ralph L. Williamson

NCE again the Methodist Rural Fellowship has had a committee at work preparing memorials for General Conference. These are now dy and this report is given in order to share them with the members d to enlist their support with their conference delegates.

Preparing memorials is not new for MRF. From the day of its bir in Atlantic City, in 1940, it has had such an interest. On the night the day the Fellowship was founded, Dr. Aaron Rapking gathered son of us into a huddle and asked for our suggestions for improvement a proposed memorial on the conference town and country commissio We were gratified later to learn that some of our ideas got into t Discipline.

In 1944 in Kansas City the Fellowship really "got into the act." A though I was president at the time, John Howes was the real strateg in our efforts. Not many of our memorials were passed at Kansas Ci but the seeds were sown, and in Boston, four years later, we reaped o harvest.

Commission Plan Born

The most important accomplishment at Boston, it seems to me, w the passage of the commission plan for the local church. Although was only a permissive plan. it later became mandatory. Fellowship me bers may not know that the MRF was the group who proposed the co mission plan to the general church.

Fisher Appoints Committee

In October 1958, Dr. Elliott Fisher, president of the MRF, appointed committee on memorials with myself as chairman. The committee cov a wide field of interests as will be noted by reading their names at t end of this article.

The committee has accomplished its task by holding two meetings, o at Wichita and one at Louisville during the National Town and Coun Convocation, and by almost unending correspondence.

MRF Memorials Are Ready

During its sessions the committee took ideas from hundreds of peop several annual conferences, the Wichita conference, and other groups a worked them into 19 memorials. Accordingly, what we are forwardi to the secretary of the General Conference is the fruit of eighteen mon of work shared in by many both in and out of the Fellowship.

What The Memorials Cover

Since space does not permit a full explanation, please write to for a copy of these memorials, Station G, Box 6583, Atlanta 15, Ga.

The emphasis of the memorials deal with the local church and t anuual conference.

One memorial deals with reorganizing the smaller churches into rishes, or new type of circuit whereby each Methodist will be under t care of a fully trained and full-time minister. The plan provides multiple pastors with student supplies and other less experienced m serving alongside a fully trained and competent pastor.

Strengthen Commissions

There are memorials seeking to strengthen the conference town a country commissions. This would be done by keeping a majority town and country pastors and laymen on the commission, making an

ation from the conference mandatory, providing a staff person in the wn and Country Dept., of the Division of National Missions, who shall e essentially full time to assisting the conference commissions.

Increase Salaries

One memorial deals with more equitable salaries for ministers in the ious conferences. The person who presented this found ready listeners his concern with the salary difference especially between the stronger nferences and those such as the Indian Missions, or those in some parts the Central Jurisdiction. The memorial asks for a study committee be appointed and report the 1964 General Conference.

Of General Interest

The committee is presenting a number of memorials which are not only interest to town and country people. One refers to new ways or de- mining conference boundaries; another that no bishop shall serve re than two quadrennia on an episcopal area, and still another re- iring district superintendents to take the responsibility—as many now —of developing programs designed to enrich the roles of pastors' wives.

Distribution Of Memorials

This proposed legislation has been mimeographed on four pages. Some 0 copies were distributed at Louisville, another 100 or so since that time. t your copy from me as soon as possible and then enlist your delegates support the memorials.

President To Attend

President Garland Stafford, a district superintendent and a former mber of the General Conference, will work with a group of Fellow- p members at Denver, day by day, to follow the fortunes of our posals.

Clyde Rogers of Ohio, who has served in this capacity before, will p the group. Other volunteers will be present to give aid.

Will The Memorials Pass?

I am confident several of them will. Groundwork will be laid for 64 on those that fail. My confidence is strengthened by the Fellow- p's past history of success on almost every item it has offered, and by faith in the group which will represent the Fellowship in Denver.

Of course, much had to be omitted. But the committee was unanimous fourteen of the nineteen memorials, and nine members of the com- ttee approved every memorial. Each committee member was asked to n those with which he agreed. We have had a remarkable degree unanimity. This has been a strong committee and working with nas been an enriching experience.

The committee: Ralph L. Williamson, Chairman; The Rev. Ernest Dixon, shville, Tenn.; The Rev. William Foster, Afton, Minn.; The Rev. Clyde gers, Secretary, Columbus, Ohio; Dr. Russell Hoy, Coshocton, Ohio; Dr. n Howes, Wesley Seminary, Washington, D. C.; Mrs. W. L. Perryman, nsas City, Mo.; Miss Connie Russell, New York, N. Y.; Mr. Murray wart, Homer City, Pa.; The Rev. C. L. Trader, District Superintendent; ston, Md.; and the Rev. James E. Hankins, Rogersville, Tenn.

GROW OR DIE

Priest Warns of Disaster Unless Youth Given Opportunity in State

LACK of opportunity for the state's youth and failure of communitie to recognize that they must "grow or die" threaten the future c North Dakota, Father Joseph Hylden told the group attending a recei Farmer-Business dinner at Washburn, North Dakota.

The pastor at Edgeley, N. D., who is diocesan director of the Farg N. D., diocese and member of the Executive Committee of the Nation Catholic Rural Life Conference, was the principal speaker at the eve sponsored annually by the Farmers Union of McClean county.

The title of Father Hylden's talk was, "Rural Living Is Best." H stressed the fact that in rural America can be found good solid famil life where children can be trained in real, fundamental fear of God an love of country.

Answering the question, "How are we going to keep our youth here? Father Hylden replied that more opportunities must be provided, bot on the farm and on Main Street.

"In agriculture," he said, "the answer is the family farm, not the co poration farm. Moreover, the family farm should be large enough t give the family a decent standard of living."

The speaker scored both vertical and horizontal integration as enemi of the small community. He said vertical integration involves a shi from diversified farming to the "super-efficient" operation which mean the elimination of the small operator. Horizontal integraton was d scribed as the encompassing of smaller farms into larger operations.

The speaker was bitter in his denunciation of the Soil Bank progra as another enemy of the small community.

"To me," Father Hylden said, "the Soil Bank is the most dastard thing ever devised. It certainly is something that is taking away fro young people their opportunities to start farming."

Calling attention to the fact that 66 to 80 per cent of the young peopl of North Dakota are leaving the state because the lack of economi opportunity does not permit them to make a living, Father Hylden ha several suggested remedies.

"First," he said, "develop little industries around inventions. For in stance, in almost every small community the blacksmith, from time t time, contrived many inventions. These generally were snapped u by large corporations and the fruits they might have borne in their ow community were lost."

Several examples were cited of North Dakota communities in whic small local industry had been developed by raising local capital and pr viding jobs.

As a second suggestion for keeping North Dakota's young people at me, Father Hylden urged more processing of farm products.

"Ninety-eight per cent of what our farms produce is sent from the te for processing," he said. "Only a handful of our quality wheat is ound into flour in North Dakota."

The speaker stressed the need for decentralization of industry, both om the standpoint of national defense and as an aid to the small com-unity.

"But," he continued, "in order to get these industries to locate here, must show them we can give them what they want, that we want em here and that we as communities can meet any reasonable challenge om our neighbors."

In conclusion Father Hylden said:

"Rural living is the best there is. Don't lose it! Stay here and make possible for your children to stay here. Then we'll have good Chris-ns and good citizens in a good America." — (Washburn Leader)

—oOo—

Message From the Methodist President

The Methodist Rural Fellowship is concerned that Methodism share ly in Christianizing rural life, here and around the world.

The M R F is us, though! How may we help? First, by keeping before the inherent values of rural life and the importance of the Christian urch in it. This is basic. Too often rural people and their leaders come a part of the problem: They do not belive enough in their signi-ance and worth.

Second, by working in rural churches. There is work here that never ll be done unless we do it. Rural Churches need workers as well as mirers.

Third, by the excellence of our service. This work calls for first-rate nds and skilled performance coupled with utter devotion. It has been monstrated again and again that these succeed. We must never allow yone to infer from our service that rural life deserves anything less.

Fourth, by recognizing the oneness of the Church. The Church's witness rural places is a part of its total witness, a part for which we bear sponsibility. We raise no question about the relative importance of s part. Nor do we allow any to disdain it.

Fifth, by using the resources of the Church. The Methodist Church organized to serve rural places. Let us find, adapt if need be, and use ese resources.

Sixth, by leading others to share our concerns and let the Fellowship the medium for building morale and sharing helpful ideas. The "cause" worthy of the active participation of thousands of rural Methodists!

(Methodist Rural Fellowship Bulletin)

THE MUSIC OF THE GOSPEL

A Hymn a Month

NEW EVERY MORNING IS THE LOVE

Thy mercies are new every morning, wrote the realistic author of Lamentations. Our former hymnal appropriately began with this hymn. But its primary position in the book did not result in its being a primary hymn in congregational use. Perhaps its earnest insistence on living each moment and each activity for God jars our complacencies. It is an excellent prayer with which to begin every day. Keble was another of the numerous country clergymen who wrote hymns. His meditative life ripened and matured in the calm thought of a rural atmosphere. His famous sermon began the Oxford Movement, but he was even greater as a holy and humble man of God.

The trivial round the common task
Will furnish all we ought to ask:
Room to deny ourselves, a road
To bring us daily nearer God.

HARK, HARK, MY SOUL, ANGELIC SONGS ARE SWELLING

The tranquil Lake region of northern England inspired the poetic genius of a minister's son. When he settled down in the Midlands as a country rector he continued his poetry. Devout and austere in his personal life, he found the Roman Communion more congenial at the age of thirty-one, and served city parishes the last eighteen years of his life. He died saying, "God has been so good."

The Lord Jesus Christ was to Faber the most intimate of friends and his words were devoted to bringing others to the Redeemer. We owe him for the phrase from this hymn "the music of the gospel," and he sang it in many hymns.

Onward they go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come;"
And through the dark, its echoes sweetly ringing
The music of the gospel leads us home.
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night.

FOR ALL THE SAINTS

Sing it on the last evening of October when the world around us has forgotten what it is celebrating. Sing it on the triumphal day of November 1. Sing in it grateful remembrance of those who have done the will of God in their generation and who now rest from their labors. Sing it in reverence for those unknown saints who have passed this way. Sing it when you are discouraged at the darkness and confusion around you, and look at life sub specie aeternitate.

Sing it to the marching majesty of Barnby's tune or to the deeper harmonies of William's more recent melody. If it is too long to be sung at once at your little church, sing half of it at the beginning and the rest at the end of the service. But sing it all, as a cloud of witnesses urging us on as a triumphant chorus of everlasting victory.

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again and arms are strong,
Alleluia, Alleluia!

—oOo—

TOWN and Country leadership work for the churches in Mississippi have centered for years around the annual conference at Mississippi State University, Starkville, sponsored by the Sociology department led by Drs. Harold F. Kaufman and Dorris Rivers. This year saw a hundred of various denominations, in a state in which interdenominational meetings are scarce, gathering for a steady diet of work and worship for three days. The Mississippi Christian Community Fellowship, the state organization for town and country church improvement had chosen "The Witnessing Community" as the topic, and Editor George McLean of the Tupelo Journal, Dr. Charles Johnson of Perkins School of Theology, Dallas, William Winter of Grenada, Mississippi State Tax Collector, Jack Reed, Tupelo merchant and Dr. Philip Aylesworth of the U. S. Department of Agriculture Rural Church Coordination were on the program, assisted by Mississippi ministers. The minister of the year award was made to Rev. William F. Appleby, Guntown Methodist pastor, who was president of the Fellowship. After a discussion on local church programs, awards were given to six churches.

"The crucifixion of Christ was a political decision, and we crucify him again daily by political decisions," insisted Mr. Winter "We breed in politics men who know when to compromise. Not enough encouragement is given by ministers to members who go into politics. Some do not approve of any activity which is not church related. People are taken from useful tasks to spinning wheels on some of the dial machines of the church."

Mr. Reed declared "We are not going to be judged by how we solve the race problem, but by the attitude we take on it. Life is lived a little at a time and we have been led to look for dramatic conversions. Not the work but the workman is important. Some work done outside the church is more important than some done in the church. We will be sent to hell for our denominationalism. The church will lower its standards to those of the community if it listens to business men long enough. We must meet Communism on God's terms, not on our."

Dr. Johnson noted that someone has defined the church as "What we think of when income tax time comes around." " We did not think Christ before we say church, as the early Christians did. We think of the church as an 'it' which we stand outside of. A member in the New Testament did not mean a person who had decided to join an organization."

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